We have received a list of subscribers from the brethren of the new church organized at Dallas Center, Iowa. It looks as though members intended to do something when they come into the church, and immediately supply themselves with the church literature.

We extend our well wishes to brother M. D. Watson. May happiness accompany them through life.

Bro. E. B. Shaver reports three more accessions to the church.

Bro. Stephen Hilderbrand's address hereafter will be Jone's Mills, Westmorland County, Pa. His correspondents will please make a note of this. He moves to that place to labor for the church. May the Lord's blessing accompany him to his new field.

E. J. Worst has changed his address from Chicago, Ill., to Little Rock, Arkansas. His correspondents will please notice.

Bro. H. R. Holsinger spent nearly all of last week in Dayton, Ohio, attending the suit over the church property in the city. He returned to Ashland last Monday. A day or more of this week will be required to complete the case; so we are not able to publish anything further now.

Brother Mason's suggestion, last week regarding an effort to establish a missionary work in Ohio was very good, and we believe an effort should be made at that time. We can not undertake any thing extensive at first; but even if we have only five dollars to devote to that purpose we should commence it. A little experience is necessary to perfect any system of work; and if we commence a system now we will have the experience when the money is available. We second brother Mason's motion.

Bro. Martin Shively, who came to this place to attend school, in the winter, accompanied by his wife, presented their letters to the church here, last Sunday.

On the 24th instant, Bro. J. Nicholson will commence a protracted meeting near East Elkport, Iowa.

We are sorry to hear that Bro. Bashor is again afflicted so that he has been unable to fill his appointments, and brother Nicholson has also been unable for duty through the same cause.

DEAR EDITOR: I do not chew tobacco or smoke it, how many ministers of the Brethren church can shake hands with me on this subject. J. N. We can, brother N., and we pray that the Lord will enable all others to do the same.

The faithful *Vindicator* has as much, considering its proportions, to say about the opposition as we have. We say well enough, we are commanded not to let our good be evil spoken of.

We expect to announce next week where the Ohio S. S. Convention will be held.

Dear Sisters, do not forget brother Holsinger's appeal made to the sisters some time ago in behalf of the Ashland college debt. I think we can nearly all spare one dollar if we try, toward freeing the college, since brother Holsinger has lost so much time and worked so hard to raise money enough to pay the debt that was left on Ashland college when our dear brethren took it in hands and tried to save it from being sold for the debt. Yours in love. MARY STUTZMAN.

Johnstown, Pa.

I send to the EVANGELIST 10 cts., for Missionary Fund. It was given me by little Minnie Rupert. This is the second donation by her for the Missionary cause. She is trying to cultivate a zeal, for good. May the Lord bless her, that she may grow up to be useful in the service of God. LEWIS HANG.

Louisville, O.

DEAR EDITOR:—Please correct as follows: B. E., No. 14, on page 5, first column, 10th fact, please read, "All who are not willing to be so governed," instead of all, who are not willing to be governed; also, 3rd column, 8th line from top, supply "not" between did and recognize; also, same column, 3rd. Reason, read "send committees." instead of, "to send a committee."

J. B. WAMPLER.

No. 13 EVANGELIST has just reached me. No. 14 already due did not come; hope it is not lost, as, I anxiously await the arrival of each one. I am not only sorry to read of the manner in which Brethren Bauman, Hixson and others are assailed in Kansas; but I am *sorely* distressed to hear that any person professing Christianity would dare resort to such intolerable proceedings to accomplish their purposes. I am indeed ashamed for the world to know that members of *any* of our divided church should be guilty of such unbecoming conduct. Oh! How it does grieve my very soul to witness such works of darkness, and I constantly cry mightily to God to *convert* their *hearts*, and stop all such wiles, of the evil one! I do *not* believe the assailed Brethren are guilty of the grave charges, it is only the old tempter leading the foul mouthed "captives" astray. I strongly appeal to all devout brethren and sisters to fast and pray that Almighty God may stop the mad career of all such unchristianized doers. I shall fast and pray for deliverance from such horrid conduct. Pray fervently for the enemies. Upwards of 7 years ago this ugly work was begun against the *progressive* people, it was either winked at or encouraged by those who ought to know better until it is bringing a sad and wide-spread harvest. Some are now very silent and apparently meek, but *their* seeds scattered broadcast with a diligent hand; and then they sat down, and I *see* the *fruits* of their seeds *wherever* and *whenever* they appear. These iniquitious doings *will* rise up as a *wall* and *must* suddenly break over upon the aggressors—the *seedsmen*! I love all the brotherhood, do not blame some for what others do.

J. A. W.

It is said that the largest weekly church prayer-meeting in America is in Chicago, and is that of the Third Presbyterian church, of which Dr. Abbott E. Kittredge is pastor. The lecture room will seat a thousand people and it is usually full.

Response to Bro. Holsinger.

"Poor Bauman!" Well now that is a fact, and told too, by one I *know* loves me, "not in word only but indeed and in truth." But I do think, dear brother, you misread me. That "appeal" of mine was not written because I wish to whine over *my* hard lot, but for the sake of truth and in defence of Progressive character generally. Above all things else I hate slander and love truth. I would also fight quicker for others than I would for myself. I *am* "tender hearted," and my sympathies are large toward innocent parties. I seem to have a peculiar "nack" to be found on the unpopular side of an issue.

Here in the West our fraternity is scattered and as a rule our members are poor, hence not very popular. I feel a *deep* interest in the *elevation* of our cause here in Kansas, and to succeed we simply MUST take higher grounds than we now occupy. To many of our auditors we are strangers. The G. B. church is pretty strong in our State and their leaders here, as elsewhere, are doing all in their power to crush us; and talking about us to strangers, they wield an influence against the brethren which they cannot wield farther East where people are better acquainted with each other—where nearly everybody is known.

The good name the "Dunkard" church once bore still helps these fellows amazingly, and they are just smart enough to use it for a cloak of their maliciousness. The slanderer of Labette Co., Kans., just recently in a district meeting, not a terrible ways from Morrill, was paraded by a fellow preacher, as a saint, "only a little progressive." The enormous (?) sum of fifteen dollars was raised to help him along in his bankrupt condition. You see, Bauman is not the only broken up Dunkard preacher. Such preachers in that church are quite numerous; and in fact it is a wonder that there are not more. I *know* there would be if said ministers were more efficient. Deplorable indeed, when viewed from a standpoint of culture and intelligence, is their ministerial standard. Of course ours is not much better out here, but where did we come from? We suggest that question as an excuse.

Another reason for writing as I did consists in the fact that some uninformed friends censure us for being too harsh and meddlesome in G. B. affairs, and my desire was, information for such. While I glory with you, my dear brother, in belonging to the "privileged crowd," I nevertheless still incline to the belief that "open rebuke is better than secret love," The poet's motto:

"Let them strike,
But make them hear,"

is to me an inspiring motto, not because I am cranky, as some may suppose, but because I love the right for the good there is in it, for myself and others. Yes, dear brother, I "cried" out loud when writing that article, to which Bro. Richard Arnold can testify. I often weep. You see I can be, and indeed often am, very "tender hearted."

When I read your reference as to how your daughter brought down the villifier of her father's good name, I "cried." Indeed such a daughter is worth more than rubies. May God keep the dear girl inspired with such courage and with such a disposition.

May your health rapidly improve, and may God grant you to us for many more years, and let us remember even that we are not only called to "preach, but to defend the gospel." I understand that our southern Kans. slanderer is to be vindicated in the *Messenger*. Why not in the EVANGELIST? Fraternally,

W. J. H. BAUMAN.

Morrill, Kans., April 12th.

Claims and Questions.

German Baptists in this section of country claim and preach that the so called Progressive Brethren have no lawful right to solemnize marriages nor to baptize. They also claim that persons who are not lawfully married, yet live as husband and wife live in adultery, and persons living in adultery cannot be received into "the church." Also that persons who are baptized by the Brethren are not lawfully baptized, and that in case they want to unite with "the church," they must be baptized over, and that by a German Baptist minister, to make the baptism legal. The baptism administered by the Brethren is ignored altogether, although administerd just as they administer it. And what is claimed for the right of baptism is claimed for the right of marriage; that is, that neither is lawful if performed by the Brethren.

Now I would like to ask my German Baptist Brethren who hold the above views, a few questions.

1. If baptism administered by any of the Brethren is not lawful and it requires a rebaptism by a German Baptist minister to make it lawful, and to entitle such persons to membership in "the church," what will it require to get people who have been joined in marriage by Brethren ministers out of adultery?

2. In case people who have been married by a Brethren minister would wish to join your church, would you ask them to separate, or would you have them to get new license, then have a G. B., preacher to say the words, and then baptize them for the remission of the sin of the horrible crime of adultery?

3. In case a brethren minister solemnizes the marriage of one of your members, as one did not long since, will you expel that sister for living in adultery, or will you have her to get new license and have a heaven-authorized Dunkard minister to say the ceremony to make the marriage lawful, and thus get the sister out of adultery?

4. Do you know that if your claims are correct that less than eighty thousand of the population of earth now constitute the church of Christ, and a large per cent of them are living in adultery?

5. Do you know that while you are howling adultery! adultery! in the brethren church, that according to your own claims you have ten adulterers to every one in the Brethren church? All those who have not been lawfully joined in marriage, according to your claim are adulterers, and your church has numbers of them.

J. H. SWIHART.

God keeps you from "It is too late."

Juvenile Protector.

When Charles Wesley was at Westminster School, under the care of his brother Samuel, he was exceedingly sprightly and active, and so remarkable for courage and skill that he obtained the title of "Captain of the School." He, however, was as generous as he was brave, and finding a Scottish youth at the school whose ancestors had taken a part in support of the Pretender, and who was in consequence greatly persecuted by the other boys, Charles Wesley protected the lad from this ill-treatment, and aided him on every necessary occasion. This boy was James Murray, afterward the great Lord Mansfield, who in the decline of life renewed his intimacy with Charles Wesley which was begun in their boyhood.

The Rules of Elizabeth Fry.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

2. Never err the least in truth.

3. Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.

4. Never be irritable or unkind to anybody.

5. Never indulge yourself in luxuries that are not necessary.

6. Do all things with consideration, and when thy path to act right is most difficult, put confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.

Tobacco and Scholarship.

One of the professors of the Polytechnic School of Paris inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotions to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used, the noxious weed. He then found that in each grade of the school the students who did not smoke outranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued.

On account of several trustworthy reports of such a nature, the minister of public instruction in France issued a circular to the directors of colleges and schools forbidding tobacco to students, as injurious to physical and intellectual development.

The *Catholic Guardian* is authority for the statement that the youth of Catholic colleges are not allowed to use tobacco in any way, and to this fact is attributed much of their proficiency in mathematics and the other branches which wear more particularly on the intellects than some others.

—CHRISTIAN UNION.

Sister's Band to Raise $1.000 for Ashland College.

Catharine Disler 1.00	Sue Summers 1.00
Lizzie Jacobs 1.00	Lewis Lawshe 2.00
Jennie Roop 5.00	L. L. Tombaugh 1.00
Julia Faidly 2.00	Sister C. Forney 1.00
Z. Fingley, 1.00	A. B. Rath 1.00

Mary A. Leedy 1.00

Card of Thanks.

It is our good pleasure to offer our sincere thanks and well wishes to the Christian people of Eaton, for their kind remembrance of us in presenting us with a beautiful quilt. While it may protect us from the cold, may the Holy Spirit protect the donors from the blast of wickedness.

WM. W. SUMMERS.
HATTIE SUMMERS.